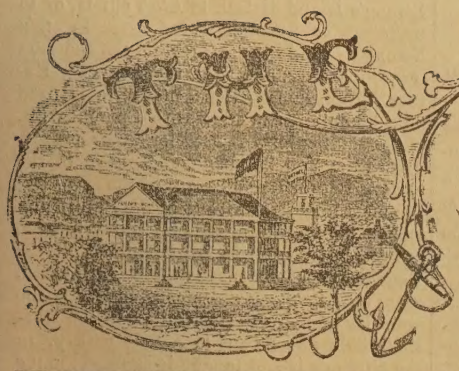

THE PACIFIC OCEAN

Its Shores, its Islands, and the vast region beyond, will become the chief theatre of events, in

THE WORLD'S GREAT HEREAFTER.

New Series, Vol. 31, No. 4.} HONOLULU, MARCH 1, 1882. {Old Series, Vol. 39.

THE FRIEND,

MARCH 1, 1882.

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REV. MR. LOGAN'S LECTURE.—While listening to the interesting remarks of this returned Missionary, respecting the moral condition of the natives of Micronesia, we were reminded of a similar condition in Honolulu, only a few years ago, even within the memory of men present among Mr. Logan's auditors. That we are not making random and unfounded statements, we refer your readers to the estimony of one who visited Honolulu, a half century ago.

REV. WILLIAM SPEER—In the *Watchman*, published by the Y. M. C. A of Chicago, for Feb. 1st, we find a most interesting communication from this gentleman, formerly a Missionary of the Presbyterian Board in China and San Francisco. He is now laboring among the Chinese in that city. Subsequently we shall make extracts for our columns from this communication. He argues that Y. M. C. Associations are the proper channels for mission work among the Chinese in America. Now this is just the course which has been pursued by the Y. M. C. A. of Honolulu, during the last ten years, and with most praiseworthy success.

OAHU COLLEGE.—We often hear our business men and others complain of weariness and langour. At such moments we would suggest that they ride out to Oahu College, as it was our privilege recently, to attend a musical entertainment of the pupils, under the management of President Jones and Mrs. Hanaford. It is inspiring to inhale a quaff of fresh young life, and listen to pupils preparing for future usefulness. At the College are some 120 pupils, eager in the pursuit of study and the acquisition of knowledge. We heartily wish our monied men, and friends of education would more frequently resort thither for inspiration and observation.

MAP OF THE EASTERN HALF OF MICRONESIA.

NOTES.

Banaba is Ocean Island, one of the Gilbert Group.
Aeno is the island east of Majuro.
Aur is the island north of Majuro.
Malwonlap is the second island north of Majuro.
Kusaie is Strong's Island.
McAskill Island is Pingelap.
Wellington Island is Mokil.
Mortlock Islands are the cluster in lat. 5° N., and long. 153 E., 3.0 W. by S. from Ponape.
Hogolu is Ruk or Truk.
Losap is south-east of Hogolu, but close to it.
Hall's Islands are directly north of Hogolu.

DIALECTS.

These Islands are inhabited by aboriginal races speaking five different dialects, viz: Gilbert Islands Marshall, Kusaiean, Ponapean, and Mortlock.

POPULATION.

Gilbert Islands	20 000
Marshall Islands	8,000
Kusaie	400
Ponape	4,000
Mortlock	3,500
Ruk Lagoon	10,000
Foreigners in all	100
Total	46,000

KUSAIE OR STRONG'S ISLAND.

It is now the design to build up a training school on this small Island, for the Gilbert and Marshall groups.

It is thought that the population on the Mortlocks, and perhaps the Ruk Lagoon are increasing, but decreasing on the other Islands.

CHURCH MEMBERS.

Missionaries report 1,631, on the Mortlocks.

HIGH ISLANDS.

Only two of all these Islands are high and volcanic, all the others are low, and Coral. The high Islands are Kusaie and Ponape.

THE BIBLE

Has been partially translated into all the dialects of the Islands.

SAMOAN MISSIONARIES,

Under the patronage of the London Missionary Society, are laboring with success, on five of the Southern Islands of the Gilbert Group

We have been assisted by the Rev. Mr. Logan, eight years a Missionary on Ponape, in writing and in *noting* the above facts and statistics relating to the Micronesian islands. Having visited those islands in 1831, we have retained a lively interest in their welfare and prosperity.

Missionary Contributions to the Science of Language.

In the "Bibliotheca Sacra," a publication of the highest authority in America, upon all matters of a linguistical nature, we find this honorable mention of Missionary Contributions to the Science of Language.

"In the study of language the service of Missionaries has deen indispensable. More than two hundred languages have been reduced by them to writing, and the peculiarities of as many dialects been put within reach of the students of comparative philology at the different seats of learning. The late Bishop Pattison of the South Sea Islands was one of the most valued correspondents of Max Muller. We are told the Ethnological Society in New York, rarely holds a meeting, in which papers from missionaries are not read."

It affords us much satisfaction to present our readers with a valuable communication on the Dialects of Micronesia, by the Rev. E. T. Doane. He has now laboured in Micronesia more than twenty years, and while ardently devoted to the routine of missionary work, yet finds time for an occasional excursion into the region of Comparative Philology. In the FRIEND of Feb. 1, 1860, we published a valuable article upon this subject, on the Dialects of Ebon, of the Marshall Islands, and Ponape of Micronesia. In our present issue an article of a wider range will be found, embracing remarks upon the Dialects of the Gilbert and Marshall Islands, including also the Dialect of Strongs Island and the Mortlock group.

We have great sympathy for a scholarly missionary labouring on those remote islands when he desires to examine books for reference. In a private letter, he refers to his wish but inability to examine Hale's "work on the languages of the Pacific." "Asiatic Researches," "Fornander's Book," &c. He expresses the wish that some one would start a "Quarterly," in Honolulu, to gather up facts and theories relating to Philology and other subjects. He thus compliments the FRIEND, which "years since, was newsy and juicy in facts of this Island world. As I turn over old files, I see many facts gathered and worth keeping. It seems to me they should be put into Public Libraries."

We would add that files of the FRIEND are now in the British Museum Library, National Library of France, American Board Library, Boston; Antiquarian Library, Worcester, Mass.; Library of Amherst College, and Government Library, Honolulu.

We hereby call the attention of Curators of Public Libraries, to the fact that complete files of the FRIEND, from 1852 to 1882, or for thirty years, Second Series, will be furnished at $1 per year or total $30. Apply to the Editor.

Dialects of Micronesia.

Morning Star, Oct. 19th 1881.

DEAR FRIEND,—Suffer me to give your readers a few facts or illustrations bearing on the unity of the dialects of Micronesia. The more I study these the stronger does the impression arise that they are all children of a common parent. Some have the marks of this relationship more striking than others, on some it is apparent at the first blush, with others it is more hidden, but the mother-like features crop out "all along the line."

The point I have in mind is to show how similar terms are used differently with different people, yet as terms they are common to all.

Rano in the Gilbert islands dialect means water, as *dren* does in the Marshall dialect, and *ran* or *sran* in the Mortlock or Ruk dialect, but in both the Marshall and Ponape dialects *irak*, evidently from the same root as the above terms, means to drink, with the striking difference, in the Ponape speech, it is used only in respect to the second class of chiefs. In the dialect of Yap *ul* means a torch, while in the Ponape speech *unp-ul* means a flame, as of fire or a lamp. In the Ponape tongue *majamaj* means first with one in honor or favor, in the Yap tongue *muchomoj* means one favored by the Gods. In the Mortlock speech *fai-to* means come here, as *fai-la* means to go away. In the Ponape speech *ape-to* to come here, and *ade-la* to go away are evidently from the same roots, but with this further distinction, *ape-to* and *apela* are used only in respect to the second rank of chiefs. In the Yap language *fallek* means to *make*, as a canoe, but *pere* in the language of Ponape, from the same radices *k* excepted means to hew timber. In Ponape *rik*, as *rik-apena*, means to pick up things or gather them together, having no reference to the *container* of these things, while in the Mortlock, *rik* or *srik* means the common basket made from the cocoanut leaves to *contain* these and other things, and in the Pinalap dialect *sik* means a basket for the same purpose, but of peculiar size. *Emon* in the Mortlock language means it is well, or never mind; while in the Marshall tongue *emon* means good, or it is good, but both these words have their roots in the Ponape *mau*, which also means good. In the Yap dialect *en-mij* meaus to hide a thing or a person. In the Marshall dialect *mij* or *en-mij* means dead or to die, not a very distantly related idea certainly, to *en-mij*, or hide one away, while *emij*, to die, is to be hidden away most surely. In Ponape *kei* or *keiei* means to anoint with oil, but in the Yap language *keiatt* means to *wash*, apply *water* to the person. In the Marshall tongue, and so Ponape, *tol* means a *hill* of greater or less altitude, while in the Mortlock language *lol* refers especially to the *mast* of a *canoe* or *ship*, the *upper* or *higher parts*, while in the Strong's Island dialect, to *high* chiefs, or to *political* or *religious* standing. In this Strong's Island dialect *papa* is the common term for *father*, and so of the Heavenly Father, but on Ponape the same term is used only by children to address that parent with, while another term is used for father proper. *Pul* in the Yap language, and *pulan* of the ancient Ladrone and *bulan* of the *Tagala*, the most important dialect of the Phillippine islands, and *bulan* of the old Malay tongue, are the common terms for Moon, but in the Ponape dialect *pul* means the *young* moon, more strictly the *green* moon, as *pul* is the word for green or unripe fruits. In the Marshall dialect *ba* means to *speak*, or say, in the Strong's island tongue it is *fwak*, in the Ponape tongue *pua*, evidently from the same roots as the other two, has a slightly different meaning; to *suppose*, to *think*. *I ba, I said; na fwak, I said; i pua* (Ponape) *I thought, I supposed.* In the Gilbert dialect *ika* means fish, in the Marshall islands it is *ik*, in the Strong's island it is *ik*, in the Mortlock it is *ik*, but in the Ponape dialect it is *mam*, while *ik* means the tail of a fish. Then while in the other dialects *ik* or *ika* is the general term for fish, and on Ponape it is *mam*, yet there is *one variety of fish here* that takes the name, *ik-mong*. In the Gilbert tongue *moan* means in the beginning of a thing or discourse in the Ponape dialect *moan* means simply before one as to *time* or *place*. In the Mortlock tongue *kijakij* means *small, little*, while in the Ponape it means a *piece* of a thing. In the Strongs island tongue *eot* means a *stone, rock*; but in the Ponape *pat sling* and *wot*, small stone, or *painwot* means a *sling-stone*. In the Mortlock dialect *pil* means the *container* for drinking water, while in the Ponape *pil* means the *water itself*.

These are some of the illustrations for the point under consideration, namely, words derived from the same roots, have, in various dialects meanings of different shades, and yet so much resembling one another as to force the conviction of their unity, indeed the conviction takes a stronger hold because of this very shade of difference. Take for instance that illustration, the term for *fish*. In most dialects it is *ik*, or *ika*, but in the Ponape dialect it is not the general term, but the term for one variety of fish *ik*-mong. Or take that other term the word for *moon*. As we have seen in some of the dialects this is *Pulan* or *Bulan*, the same radices of course. But in the Ponape dialect, the term for the *new* moon is *pul*. The Ponapeans did not care to keep the old mother term *Bulan*, for moon, but chose rather to take the word *maram*, derived from the word *light*, as the moon brightens up the night or another word, for she has two, *jonepong, no night* but then not wishing to break away altogether from the old mother tongue, she holds to *pul* one of the terms for the *new* moon. Circumstantial evidence is often quite as strong as the positive. One hearing it cannot resist the conclusion sought to be established. What other convictions can one have after looking at the circumstantial evidence we have given, words derived from the same roots, used in different dialects with shades of meaning slightly different, *but that those dialects had a common origin, or born of a Common Mother?*

E. T. DOANE.

A Missionary Lady's Reflections.

As I am resting this afternoon, there comes to my mind an article I read a few days since. "The Two Grave-yards." One upon the sloping grassy banks of one of our beautiful rivers (in the United States) where are laid to rest, many of those who laid down their lives to save their country, crowned by wreaths and ornamented by all that love and sympathy can suggest, is that grave-yard, and many are the tears that watered it. The other upon a Coral island, beneath the full blaze of the equatorial sun, within a stone's throw of the rolling ocean, and shaded only by the waving palm. Here have been laid to rest, two who laid down their lives to bear the light of life to the benighted Islanders of the Pacific. My thoughts wander away to two school houses. The one a beautiful brick building situated upon a gentle rise of land, in one of our thriving Western towns. From the third story windows of that, the eye can span many miles of rolling prairie, dotted here and there with farm houses and groves, and in summer, thousands of acres of waving grain. All the comforts and aids which have been invented for both teachers and pupils, are to be found within its walls. Four hundred drink there of the "Pierian Spring," passing from the first day at school to the day when they are prepared for the University. The picture of that building in my tropic home, reminds me of four very pleasant years of a teacher's life. The other upon a small island in mid ocean, situated upon a grassy plateau, some sixty feet above sea level. Its walls are of poles about the size of one's wrist; the roof is of thatch; the floor, doors and windows were imported. It is supplied with wall maps and globe. The view from this is vastly different from the first. Upon the one side lies the mighty deep, with its ever restless waves dashing upon the reef, breaking in beautiful foamy spray with constant music. Upon the other, rises the mountains, thickly wooded to their summits. In a cluster stand two neat board houses for the missionaries and eight or ten native houses for the pupils. Not less difference do we find when we look within; seated upon benches, or the floor, are thirty or more, dark-skinned children of the tropics. Among them are three or four babies, who lie upon their mats and sleep, cry or play, as suits their fancy. But not more eager and persistent in the acquisition of knowledge, are any of the pupils in the home land, and no less of a pleasure do we find it to assist them. L. S. CATHCART.

Strong's Island, or Kusaie.

An American Missionary in New Zealand.

A very pleasant meeting was held at the Congregational Church, Beresfort st., Auckland, N. Z, on the evening of January 27th. The objects of the meeting were of a varied and unusual character, viz: to welcome the pastor, Rev. J. Robertson M. A., and his wife on their return from their summer holiday in Australia; to welcome Rev. J. T. W. Davies M. A., the former pastor, who, after an absence of five years, was visiting his friends in the scene of his earlier labors; and to say "good bye" to Rev. R. W. Logan and Mrs. Logan, of the A. B. C. F. M., who had been ordered away from Micronesia on account of Mr. Logan's very serious illness, and who had been spending a few months in Auckland, where they had made many friends, and where Mr. Logan's health had been to a very great extent restored. Tea was served in the Hall adjoining the Church, and a large number partook of the good things provided. After tea an adjournment was made to the Church, where a very pleasant evening was spent. Capt. Dalley, the Senior Deacon, took the chair, until he had given, in the Church's name, a very hearty welcome to the pastor and his wife, when he resigned it to Mr. Robertson. A cordial welcome was then given to Mr. Davies, who delivered a short address. Mr. Robertson then said, that a few months ago some strangers had arrived in Auckland seeking health, who were no strangers now. Mr. and Mrs. Logan had been only a short time amongst them, but they had been long enough to cause them to think of them with esteem and appreciation, and though they knew the visit was only to be short and were glad Mr. Logan's health was so far restored as to permit him to start for his home in America, yet they felt sorry to be called upon to say good bye. They did so, however, praying God's guidance and blessing for them, a safe passage and a happy meeting with friends at home. Several friends spoke very cordially of Mr. Logan and his work, and expressed gladness at having had the pleasure of knowing him and Mrs. Logan. The address which met with the most enthusiastic reception was that of Mr. Firth, who thought friendly greetings should be conveyed by Mr. Logan to the great American people. He trusted the two English speaking nations would always be knit together in love, and that the friendly feelings existing between them would deepen and widen until at last, all prejudice being broken down, they would be true comrades and brothers in every good work.

Mr. Logan who was warmly received said, a few weeks ago he would have stood on that platform feeling an alien. Now he felt as one of them. He had come to know and to love them. He desired to thank them for their kindness to him and his, during his stay amongst them, and prayed that God would reward them for it.

Before Mr. Logan was called on to speak, the pastor said he thought it would be in accord with the feeling of the meeting if some such resolution as the following were presented. He therefore read it, and asked them to expess their opinion by vote, when the resolution was unanimously carried.

Resolved, That this Church and Congregation desires, prayerfully and affectionately to commend to the loving care of our Heavenly Father, our friends Rev A. W. Logan and Mrs. Logan and their children. While expressing great sympathy with them on account of Mr. Logan's illness, which seemed to drive them to these shores, we are glad that this has been overruled by God so as to give us the pleasure of knowing them, and we heartily rejoice that Mr. Logan's health is so much better for the change. We pray that a safe passage may be granted them to their home in America, that perfect health may be restored and that a long life of usefulness may be in store for them.

"This Church also desires to convey through Mr. Logan its cordial greeting to the American Board of Commissioners for Foreign Missions, and to say that, while we sympathise with them on account of the interruption to Mr. Logan's work in Micronesia, we are glad to have had the opportunity of knowing him and Mrs. Logan, and that we have been very pleased to hear through him some account of the work the Board is doing for Christ in foreign lands. We pray that God's best and richest blessings may more and more abundantly attend all the operations of the Board."

China lost what Africa gained.

In reading the Life of Livingstone, by Dr. Blaikie, of Edinburgh, published in the *Seaside Library*, we met with an incident worthy of special notice. It appears, that the great African Explorer, had his attention called to foreign Missions, by reading the German Missionary Gutzlaff's Appeal to the churches of Britain and America in behalf of the 400,000,000 of China! "The claims of so many millions of his fellowmen and the complaints of the scarcity of well qualified missionaries," so impressed the mind of young Livingstone, at the age of about 21, that he was led to devote his life to the foreign missionary field. His design was, to have gone to China, but the Opium War seemed to interpose insuperable obstacles, about the time he was prepared to go to China as a Medical Missionary. What China lost Africa gained! Gutzlaff's Appeal was not lost, but gained for the Dark Continent the great African Explorer and Missionary:

"The Life of Livingstone," to which we now refer, can be purchased for twenty cents, and the amount of useful and entertaining reading to be purchased for that small sum is quite remarkable!

We desire to recommend to the readers of the FRIEND, but especially to all young christians, young men and young women, the reading of the lives of the early American and English Missionaries to India, China, South Seas, Africa,—we refer to those of Henry Martyn, Samuel J. Mills, Dr. and Mrs. Judson, Williams, (the Martyr of Erromanga), Ellis, and many others. There is no more healthy and useful reading for the young and old.

A fact in the life of Samuel J. Mills, corresponds, to this in the life of Livingstone. Mills designed coming to the Hawaiian Islands, in 1816, with Obokiah, but the A. B. C. F. M. delaying to send them out, he turned his attention to Africa and went thither, in company with the Rev. Mr. Burgess. They selected in 1818, the land for planting a colony of Freedmen on the western coast which eventually became the Republic of Liberia with its 1,500,000, inhabitants.

Death of Distinguished Men.

Late papers announce the death of a number of men who have been prominent in Church and State. Among them, the Rev. Dr. Bacon of New Haven, the Rev. Dr. Pond, of Bangor Theological Seminary. The former, at the age of over 80, and the latter over 90. We can well remember, away back, more than a half century ago, during the "20s" of this century, studying "Pond's" English Grammar, when he was Pastor of Ward, now Auburn, Mass.

The death of Dr Draper of New York, is reported, and also, of the Rev. Dr. Bellows of the same city.

Among the notable dead, is numbered our old College Class-mate Ex-Governor Alexander H. Bullock, of Worcester Mass. His death was very sudden, occurring while walking up the street to his home. Just fifty years ago—1832 - we entered college together and sat side by side, four years, graduating in 1836. We can distinctly recall his appearance when he rose to recite for the first time, in the class-room! His fresh youthful countenance, was retained during all these years.

As a student, he was second in his class. During all these years he has retained his scholarly habits and literary tastes, as is abundantly manifest from his speeches and addresses, which, may well be gathered in a volume and published.

Among the members of the class of '36 were several who have risen to remarkable distinction. There was the late Judge Kellogg, of the Supreme Court of Vt.; E. H. Kellogg, a lawyer of Pittsfield, Mass; Dr Allen, of Lowell; Rev. Dr. Hitchcock, of New York; Rev. W. B. Homer, whose memoir has been written by Prof. Parke of Andover; the late Rev. Dr. Robinson of Louisville, Ky.; and the Rev. Dr. Palmer, of New Orleans.

There is much that we might write respecting our Class-mate Bullock. We have occasionally received genial letters from him, and when we have met *years vanished*, and we were ungraduates again, under President Humphrey, Professors Hitchcock, Tyler, Worcester, Snell and other noble and good men.

Honolulu a Half Century ago, or a Sailor's Reminnisances.

Linden, Mass., Jan. 22, 1882.

MR. EDITOR.—My Son who visited Oahu as chief mate of bark Ceylon of Boston, says you have sent us a copy of the FRIEND. Upon the 8th of March, 1829, I sailed from Boston on the ship Hoqua, for the Sandwich Islands, having on board a gentleman Missionary. Oahu at that time was a wild idolotrous place, having neither Church, Hotel, or Stores but *many* grog shops. Sunday was the day for sport, horse-racing, gambling, dissipation and fighting. But to read the FRIEND, the change appears to me almost incredible.

The Rev. Messrs, Chamberlin and Bingham were, I think, then Missionaries at Honolulu, and I recollect very well the first Church built at the place, (if Church it could be called). There were then about 150 ships in port, the most of them whaleships. Mr. Chamberlin proposed to the Captains the erection of a temporary shelter for divine service, and they all assisted by furnishing boards, nails old canvass and labor. The spot for *our* Church was somewhere near where the first Church now stands, but nearer the water. I assisted in the building, and in four days we were ready for divine service. An old condemned long-boat, that lay upon the beach, we converted into a pulpit. This we covered with canvass, and spread the Yankee flag over that, and I recollect to this day the text of our first sermon, it was, "Go ye, therefore and teach all nations." One who understood the language interpreted the words spoken and everybody having been invited, there was a great collection of seamen, natives and others. I left my ship there and joined the corvette Vincennes, in which ship we carried the King and many chiefs to the different islands of his dominions. On board this ship we raised a sum by subscription, in aid of a Church to be built at Oahu. In July 1832, I again visited Oahu, on the U. S. ship Potomac, and we subscribed quite a sum to aid the Church, and also, a sum for the purchase of a bell.

In 1833 I was again at Oahu, and though a roving sailor, could not help noticing the great change in the morals and character of the people, and now my son tells me the place is as much enlightened, and churches as well attended as are those of Boston and New York. It does not seem possible! If there are any there who can remember as far back as 1829 they can substantiate what I have written. Probably I could not relate what I have, had I not kept a regular journal of tranactions, all my life, as my son also is in the habit of doing, as he will inform you when he again visits the islands.

I could relate many incidents concerning Oahu, which would appear almost incredible, had I time—of events of fifty years ago I could, were I there, point out the place where stood their huge wooden god, a hideous seven foot idol, and where stood the King's house. I could tell of much disipation, but now how changed. The King on his visit here was much thought of, but I close. I am Sir your obedient servant.

CHARLES N. BARSTOW.

THE REV. W. WINANS.—Some months or years ago, we read an interesting account of the conversion of a sailor who styled himself "Happy Jack," and who was lecturing in various parts of the United States, upon Temperance and the cause of seamen. It appears that he was formerly a rover among the Islands of this ocean, and oft-times visited Honolulu. He is now laboring among seamen, in Baltimore. He has favored us with an interesting letter, and the following leaflet:

"I am only a Cipher."

It is sometimes the case that a person attempts to excuse himself from service or labor in the Lord's cause by saying "I am only a cipher." Well suppose he is only that, is it not true that a "cipher placed at the right hand of a whole number increases its value tenfold?"

The real worth of any man, woman or child, depends on their relation to Christ. A row of ciphers as long as from here to the moon if placed on the left side of the unit would add nothing to its value nor to their own, but if placed on the right side of the unit it would be vastly different: so if a man stays away from Christ now and is placed on his "left hand" in the day of judgement he is but a worthless cipher in this world, and will be a miserable cipher to all eternity; but if united to Christ by faith here and placed "on his right hand" hereafter he will be worth much in time and more in eternity (Matt. 25: 31–46).

Come, ye who are only ciphers in your own estimation, be willing to let the Holy Spirit, and the true providence of God, place you where you ought to be—on the right hand of Jesus. Saul of Tarsus was "nothing" but a "blasphemer, and a persecutor and injurious" till he got there.

Mary Magdalene was only a dwelling place for demons till Christ took her in charge. Wm. Winans the Sailor Preacher, was nothing but a rough swearer and a terror to the neighborhood, till he concluded to follow Jesus. The brightest and best intellects of earth are so marred by sin and "ruined by transgression" that only Christ can give them worth. "Not unto us O Lord, not unto us, but unto thy name give glory, for thy mercy and for thy truth's sake" (Ps 115: 1) will be the sentiment of every saved soul; and when Immanuel heads the line of earth's "ciphers," methinks the angels will look "down to see the ransomed hosts as they wind up the everlasting hills" and "from eye to eye, and heart to heart, in all that angelic throng the inspiration shall flash, and they shall catch the strain, and strike all their golden lyres, and send back from heaven to earth the thunder-peal of praise, 'Glory to the King of Kings!'" God in grace can do marvels with ciphers only let him work. Are you really willing he should use you?

"Take the task He gives you gladly,
Let His work your pleasure be;
Answer quickly when He calleth,
'Here am I, send me, send me!'"

BY AUTHORITY.

FROM AND AFTER JANUARY 1st, A. D. 1882, THE HAWAIIAN KINGDOM WILL BE A MEMBER OF THE UNIVERSAL POSTAL UNION.

POSTAL NOTICE.

THE FOLLOWING WILL BE THE RATES OF POSTAGE CHARGES:

DESTINATION.	LETTERS ½ oz	POSTAL CARDS, EACH.	REGISTRY FEE.	PAPERS, EACH, 2 oz.	BOOKS AND PRINTED MATTER. LIMIT OF EACH RATE.	BOOKS AND PRINTED MATTER. POSTAGE EACH RATE.	SAMPLES. LIMIT OF EACH RATE.	SAMPLES. POSTAGE EACH RATE.
United States of America, Dominion of Canada and Mexico	5 Cents	2 Cents	10 Cents	2 Cents	2 oz.	2 Cents	2 oz	2 Cents
Japan, Ports in China having U. P. U. Offices, Straits Settlements and Manilla	10 Cents	2 Cents	10 Cents	2 Cents	2 oz.	2 Cents	2 oz.	2 Cents
Great Britain, France, Germany and all other U. P. U. Countries and Colonies†	10 Cents	3 Cents	10 Cents	3 Cents	2 oz.	3 Cents	½ oz.	3 Cents

Where a Receipt for Registered Matter is given 5 cents extra is charged to the Registration Fee.

Approved:

H. A. P. CARTER,
Minister of the Interior.

*With a minimum of 5 cents for Books and Printed Matter, and 2 cents for Samples,

†With a minimum of 6 cent for Books and Printed Matter, and 4 cents for Samples.

JNO. M. KAPENA,
Post Master General.

MARINE JOURNAL

PORT OF HONOLULU, S. I.

ARRIVALS.

Jan 28—Am bk Caibairian, Hubbard, San Francisco
31—Br ship Duke of Abercorn, Binnie, Liverpool
31—Am bktne Amelia, Newhall, Puget Sound
31—Br bktne Loch Lee, Marsh, Newcastle
31—Am brig Pomare, Drew, San Francisco
11—Ger bk C R Bishop, Walters, Bremen
11—Am bktne J A Falkinburg, ——S F
13—Am brig W G Irwin, Turner, S F
13—Am bgtn W H Meyer, Howe, S F
14—Am bktne Eurek, Penhallow, S F
14—Br stnr Mary Tatham, Gorley, S F
16—PMSS City of New York, Cobb, Sydney, etc.
21—Am schr Anna, McCulloch, 14 days from S F
24—R M S Australia, Cargill, 7½ days from S F

DEPARTURES.

Jan 29—Br bk Lady Lampson, Marston, San Francisco
Feb 1—Am bk D C Murray, Ravens, San Francisco
2 Am bk Camden, Swanton, Port Townsend
9—Br ship Nineveh, Chalow, Port Townsend
9—Am bktne W H Dimond, Hondlett, S F
11—Hawn Schr Julia, Tierney, South Seas
11—Am bktne Loch Lee, Marsh, Eureka
11—Am bk Emerald, Lord Pt Townsend
13—Am bktne Amelia, Newhall Pt Townsend
14—Am bktne Forest Queen, Winding, S F
16—PMSS City of New York, Cobb, S F
18—Am bktne Discovery, Perriman, S F
19—Gr bk Adonis, Dorl, New York
20—Br Stmr Mary Tatham, Gorley, Hongkong
24—R M S Australia, Cargill, Colonies

MEMORANDA.

Report of the bk Amy Turner, Newell, Master.—Sailed from New York, September 19th, 1881. Crossed the Equator in the Atlantic, Oct. 27th, 38 days out; from thence to Cape Horn 37 days days; experienced fine weather off the Cape. was 16 days from 50° S in the Atlantic to 50° S in the Pacific; 43½ days from Cape Horn to the Equator in the Pacific; from thence to port 11½ days. Had light fine weather the entire passage. Spoke 13 vessels on the passage.

Report of City of New York, Wm. B. Cobb Commander. Sailed from Sydney, January 26th, at 3:45 p.m. Arrived at Auckland on the 31st, at 1:35 p.m. Sailed the same day at 9:25 p.m., crossed the 180 meridian of longitude Feb. 10th. On Wednesday, February 8th, at 2:30 p.m. stopped until 6 p.m. of the following day to effect certain repairs to the engine. Arrived at Honolulu, February 16th at 9:45 a.m. Had pleasant weather during the passage; encountered no S E "trades"—met with the N E "trades" 4 degrees south of the equator.

Report of brigantine W. G. Irwin, Turner, Master. Sailed from San Francisco February 1st, passed the Heads at noon; wind light N for the first four days, then NNE, moderate till night of the 12th. Then experienced strong easterly squalls with very heavy rains, laid too during the night on account of the extreme darkness and the near proximity of the land, not deeming it prudent to run. On the evening of the 13th sighted the W H Meyer coming from the eastward, and as we were lying becalmed she passed about 3 miles to the northward. We soon got a breeze and in turn we passed the Meyer, and arrived off Honolulu harbor and took pilot on board two hours ahead of her. Arrived in Honolulu harbor February 18, passage 12¾ days.

Report of R. M. S. Australia, Cargill commander.—Discharged pilot off San Francisco at 4.15 p.m. on the 16th February. Experienced strong gale, with frequent hard squalls, and heavy beam sea, up to the 18th; light, unsteady winds and cloudy weather prevailed up to the 23rd. Sighted the Island of Maui at 3 p.m. that day, and was boarded by the pilot off Honolulu at 10.10 p.m.

PASSENGERS.

From Micronesian Islands pr Morning Star, Feb 3—Rev and Mrs Walkup and child, Kahai, Ed Keiht, Ah Fong.

For San Francisco pr Lady Lampson, Jan 28—Wm Kinney.

For San Francisco pr D C Murray, Feb 1—Captain Von Schmidt and wife, Capt Fahsel, B A Ludgate, Harry Miller, E Wolfe, Mrs E S Meader, Miss Hunter, 1 Chinaman.

For San Francisco pr W H Dimond, Feb 9—F A Harnden, wife, 9 children and 2 svts, G E Welhart, P Muuser, W Wisely, W Saddler.

From San Francisco pr Mary Tatham, Feb 15—10 Chinese.

From San Francisco pr Eureka, Feb 15—D W Clark, C Britman, C Kiren, R Brewer, — Dunn.

From San Francisco pr J A Falkinburg, Feb 13—A B Scrimgeour, G J Waller, H B Waller, C E Sheldon, J Miller.

From San Francisco per Kalakaua, Feb 16—Mrs A Hartvie, Mrs Tannett, C L Beal, G Ring, J Moore, N A Boyle.

From Sydney, N S W, pr City of New York, Feb 16—Mr and Mrs Knudson and five children, Miss Gay, F A Barker Rev R W Logan, Mrs R W Logan and two children, J B Vernon, H Stokes, G Sales, G W Earhardt, Jas Taylor and two Chinese. In transit for San Francisco, 25 cabin and 64 steerage passengers.

For San Francisco, per Discovery, February 18.—M F Blanchard.

For Hongkong, per Mary Tatham, Feb 20.—53 Chinese; 100 passengers in transit from San Francisco.

For San Francisco, per City of New York, Feb 16—W Gelman, G S Simons, Mrs Henry, E C Webb, A Von Vechter, W F Vondey, Mrs Jennings and daughter, Chun Lung, Chun Su, Miss Kirke, J Moore, J M Kelly, Mrs Wilkinson, O W Merriam and wife, Mrs Fawcett, J T Waterhouse, jr., Mrs J Kirkland, F H Phelps, E A Hart, B Hymanson, F P Morrison, Mrs Ogden and daughter, Miss Lack, C O Berger, L Altmark, B M Wetherwell, C H Woolmington, S C Gale and wife, Miss H Judd, M Green, O T Shipman, Clarence Macfarlane, Miss J Boyer, Miss L Horn, Mrs M Qose, W Hill, A T Keilston, J Wilson, J Chaffee, Chang Tong, C T Harting, J G Wall, A Rusconi, A Dubost and wife, D J Smith, W F Johnson, P Tully, W Halloran, A Cook, L Richardson, L McShane, H F Eden, J Perry, Mrs Caiser, M Larsen, W Caiser, W Bohn, E R Mills, J C Noonan, J Malcolmson J Purdy, and 5 Chinese.

From San Francisco, per Australia, Feb 23.—M V B Milliard and wife, J K Howard, E W Tucker, wife and infant, A B Hawley and wife, Wm Sexton, R D Walker, J D Walker, O G Rose and wife, Miss P Fyfe, R Lewers, Judge Spaulding and wife, Mrs M'Ilwraith, Captain L C Owens, Capt Reynolds, A D Calvert, Capt W Coon, wife and infant, A M'Gregor, T A Keyworth, T Duff, J B Atherton and wife, H J Agnew and wife, Miss —ray, Miss Lecount, M W M'Chesney, Geo Crowell, T W Crowell, T Croupier, R W Kompton, W M'Worster, H F Singer, Wm Scott, H Killner, W Conrad, J Lyle, W Gleason and wife, B F Farrell, T Dowlin, Jas Pryor, C Heiss, W P Crooks, B Wheeler, T Coffey, J O'Reilly, and 7 Chinese; 52 passengers in transit for the Colonies.

For Sydney, per Australia, Feb 24.—J W Macfie.

MARRIED.

NICOLAISEN—CHRISTIENSEN.—In Honolulu, January 3d, 1882, by Rev. S. C. Damon, Mr. CHRISTIAN NICOLAISEN, to Miss KAREN ELIZA CHRISTIENSEN, both of Honolulu.

RIEDEL—MULLER.—In Honolulu, Feb. 19, at the residence of Dr. Fitch, by Rev. S. C. Damon Mr. FRANK RIEDEL, of Hanalei, Kauai, to Miss META MULLER of Honolulu.

DEATHS.

BOLSTER—February 1st, in Honolulu, LAVINIA, aged 7 years, youngest child of ALEXANDER BOLSTER.

MARKHAM—On the 2nd inst, at his residence, Kamukela, of serous appoplexy, CAPT. W. A. MARKHAM, Port Surveyor of Honolulu, aged 49 years.

HAVERKOST—At his residence, Puumalei, Makawao, Maui, Hon. J. D. HAVERKOST, late District Justice of Makawao, aged 66 years and some months.

ROBERTS—At the Queen's Hospital in Honolulu, Feb. 18th, 1882, RICHARD ROBERTS, aged 39 years, native of Wales. He was recently discharged from an English Ship.

Information Wanted.

Respecting Mr. Stephen Gardner, (colored) of Naragansett Co., R. I., supposed to be residing on the Sandwich Islands. Any information will be gladly received, by the Editor, or his sister, Mrs. A. E. Maloney, Thomas St. Newport, R. I., or Rev. M. Van Horne, Pastor of Congregational Church, Newport, R. I. tf

Respecting Thomas Forbes, who worked two years ago, in some Sugar Mill on the Islands. Any information will be gladly received by Mrs. Isabella Longill, 69½ Water St. New Bedford, or by the Editor.

One Step in advance of the Maine Law.

It is gratifying to learn, both from American and English papers, that the friends of Temperance are untiring in their efforts. In some of the states of the Union, the question is now seriously agitated of absolutely prohibiting the manufacture and sale of all intoxicating liquors, by incorporating the prohibition into the fundamental Constitutions of those States. Kansas is now nobly testing this point. This is one step in advance of the Maine Law. This a step in the right direction.

THE BUILDING FUND OF OAHU COLLEGE — This fund amounts to about $12,000 *certain*, with $2,000 *conditionally pledged*. Soon the Trustees must take action if new buildings are to be erected the coming summer.

"ON DUMB ANIMALS."—This is the name of one of our exchanges, published in Boston. It is the organ of the society for "the prevention of cruelty to animals." We are glad to enjoy the reading of this little paper. It is published in Boston, 96 Tremont street. We could wish all our planters and rancheros might become subscribers—and also our Police who go around with a lasso, commissioned to arrest and *drag* to justice all *collarless canines*.

Spring Whaling News.

VESSELS EXPECTED.—Abraham Barker, Bounding Billow, 370 bs. Sperm, at Kealakeakua; Arnolda, Eliza, Europa, Gazelle, George and Susan, Hunter, J. A. Howland, Josephine, Louisa, Steamer Lucretia. Mary and Susan, now at Kealakeakua, 95 bbls Sperm; Steamer North Star, Sea Breeze, Sappho, at Hilo, 250 bbls Sperm; Sea Ranger, Stamboul, Young Phœnix. The Mabel is now outside with 90 bbls Sperm

CAPTAINS ARRIVED.—Capt. L C. Owen of N. Star, has left for Kealakeakua, to join his ship; Capt. Millard, Steamer Lucretia; Capt. Koon has arrived to join the Louisa.

CAPTAINS EXPECTED.—Capt. Lapham to join the Young Phœnix; Capt. Knowles, to join the George and Susan.

EDITOR'S TABLE.

"NEW BOOKS."—The flood of New books drifting in various ways to our table, is somewhat bewildering, if one would give each a suitable and proper notice. Before us lies "Studies in German Literature, By Bayard Taylor,' published by Putnam & Sons of N. Y. and now for sale at "Thrum's," in Fort Street. This Volume embodies a most choice, charming and instrnctive course of Lectures on German Literature, by the late Minister at Berlin, which he delivered before the studeuts at Cornell University. Such reading will surely be appreciated by all who aspire to a knowledge of general literature. Mr. Taylor's remarks are most interesting and suggestive upon Goethe, Luther, Richte, Lessing, Herder, Klopstock and many others, famous among the lights in European Scholarship and Authorship.

Side by side, with this work of Taylor's lies another of exactly the opposite nature, and yet equally worthy of being read, viz., "The New Hebrides and Christian Missions," by Robert Steel D. D, published by Nesbet & Co. of London. This is a beautifully printed and illustrated volume of near 500 pages. Dr. Steel is a Presbyterian Pastor of St. Stephen's Church in Sydney N. S. W., and Professor of Theology of St Andrew's College. This volume introduces the reader to a phase of Polynesian life in the South Seas, as nearly antipodal to the literary and religious life of Europe, as the South Sea Islands are opposite to the Alpine Mountains of Europe. We are fond of reading books so exactly opposite in their character. Yet there was a time when our Gothic annd Saxon ancestors were no more elevated in morals and learning than the inhabitants of the New Hebrides Islands, or Papua. This work we also commend to the perusal of our readers, as well as that of Bayard Taylor.

Newton and Cowper.

[*American Paper.*]

Paganism preserves the ashes of the dead: Christianity embalms the memory of the just. John Newton, Vicar of Olney, and afterward rector of St. Mary's Woolworth (England), is well known to the Church by his remarkable conversion, and his writings; especially for his beautiful devotional hymns which have found their way to almost every land, until his name has become a household word. Men like John Newton belong to no one particular generation, denomination or nation; but to mankind at large.

Newton's life is too remarkable in all its circumstances to be treated episodically, or epitomized in any one place. He was a sailor on a slave-ship; became (to use his own remarkable words) an infidel and a libertine, stained with vice in its most disgusting forms sunk so low as to be shunned by even the slave-traders on the African coast, by the slaves themselves—a servant of slaves in Africa, without food, without clothing. "yet by the rich mercy of our Lord and Saviour Jesus Christ, preserved, restored, pardoned, and appointed to preach that faith he so long labored to destroy."

After his conversion he seemed to enjoy a perpetual serenity and sunshine of spirit—a blessed faith and trust; a full assurance of hope, in such singular contrariety to his intimate friend, the poet Cowper, whom a remarkable Providence had placed under his roof. Cowper's early life was as pure as Newton's was vile. His sufferings from extreme mental and nervous depression were almost unequalled. Clouds and darkness were indeed round about him, and in the words of his own beautiful hymn:

"God moved in a mysterious way."

in his dealings with his child. Despair fixed her iron hand upon him; never was the cloud lifted till he fell asleep in Jesus, unconcious of the great change awaiting him, until the glories of the invisible World burst upon his redeemed spirit.

Mr. Newton had established prayer meetings at Olney. Mr. Cowper early took an active part in these meetings.

It was for these meeting that they together composed the Olney hymns. While Cowper sings in mournful stains,

Where is the blessedness I knew,
When first I sought the Lord?

Newton gives his own rich experience, embodied in his beautiful hymn, written after the death of his beloved wife; of which we give the closing verse:

"Though vine nor fig-tree neither
Their wonted fruit should bear,
Though all the trees should wither,
Nor flocks nor herds be there,
Yet God the same abiding,
His praise shall tune my voice.
For while in him confiding
I cannot but rejoice."

The following copy of an autograph letter explains the foundation of his faith and trust:

DEAR MADAM—

The Lord is gracious to me. When I hear other people speak of their doubts and fears, it appears to me that were it right for any person to give way to doubts who feels himself a sinner, and believes that Jesus is able to save, there is no one who has stronger causes for doubting than myself.

And yet somehow I hardly know what it is to doubt either of my acceptance or of my perseverance; not because I have attainments to rest in,—for I am still vile and inconsistent;—not because I have enjoyed such striking manifestations of the Lord's favor, and such spiritual consolations as ought to exclude all hesitation, for in these things I am kept very short. But on what side of my experience can my doubts properly fix?

I feel and own myself a sinner. Certainly I cannot be mistaken on this point. I read that Jesus is the Saviour of sinners, and from the views I have of him, as his person, offices, sufferings and glory are described in the Bible, I cannot doubt of his ability to save to the uttermost.

Were it possible that I could be deceived in this article, I must ascribe the deception to the scripture, for I am sure I do not think more highly of his power and sufficiency than the Scripture warrant me. Rather my conceptions of him are very faint and narrow, compared to what they ought to be, if the Bible is to be credited. Shall I then doubt his willingness? Methinks after what he has repeatedly said upon this point, it would be less dishonorable to him to question his power than his readiness to save. If he is the Truth, shall I *dare* to contradict his solemn reiterated assurances that "Whosoever cometh to him he will in no wise cast out."

Nor can I well doubt that he has so far subdued my natural prejudices against him as to make me willing to come to him. For I long stood it out against his invitations, and disdained the thought of being indebted to him for salvation, and I should have done so to my latest breath had he not made me willing in the day of his power. How can I doubt my own feelings? I have been self condemned, cast off from every shadow of hope but what I found in his promise. I have been on the point of perishing, and like the man-slayer with the avenger of blood at his heels, I fled for refuge. I know as well as that I am writing that there was a time, yea, that there have been many times, when I have been encouraged and enabled to commit my soul, my all into his hands. And therefore if he is able to save, if his word is to be trusted it seems I must be safe. The number or the magnitude of my sins, and the discoveries I have daily made of new evils in my heart might indeed, condemn me a thousand times over, if I was to be judged by the law.

But they have nothing to do, as I apprehend, with the gospel, they only prove that my disease is very inveterate, which is no bar to my healing, if the Physician I apply to is infalliable and almighty, and determined not to cast out a single patient that seeks his help. This is all I have to say for myself. He has given me a desire of being saved in his own way. The knowledge of his person, work and promise, constitute a three fold cord (not easily broken) which he himself threw out to me, and put into my hand, when I was on the point of perishing in the great waters of guilt and distress. If, after all this, I should be lost, would it not be a dishonor to his veracity? And how would Satan triumph, not only over me, but over him likewise could he say: 'Now I have one in my power who trusted in Jesus for his salvation, and ventured all upon his word and finds himself disappointed." No, it cannot be. Till the enemy can prove that Jesus did not die, or did not rise from the dead, or that he said more than he meant, or more than he was able to perform, I have good reason to hold fast my confidence. I am with much sincerity, dear Madam, your affectionate and obliged servant.

Olney, July 16, 1778. JOHN NEWTON.

FLORIST.—We are glad to learn that Mr. John H. Ashworth, No. 8, Kukui street, has established a Depot for plants and flowers. He has visited San Francisco, and made arrangements for a future supply. The following specimens are now on hand:

Apple, Cherry, Plum, Peach, Apricot and Fig trees; also, Grape vines, Gooseberry Raspberry, and Blackberry bashes and Strawberiy vines. Also, Rose and Currant bushes, Elm, Weeping Willow, Horse Chestnut, and other trees.

Places of Worship.

SEAMEN'S BETHEL—Rev. S. C. Damon, Chaplain, King street, near the Sailors' Home. Preaching at 11 A. M. Seats free. Sabbath School before the morning service. Prayer meeting on Wednesday evenings at 7½ o'clock.

FORT STREET CHURCH — Corner of Fort and Beretania streets. Preaching on Sundays at 11 A. M. and 7½ P. M. Sabbath School at 10 A. M.

THE ANGLICAN CHURCH—Bishop, the Rt. Rev. Alfred Willis, D. D.; Clergy, Rev. Mr. Blackburne, Rev. Alex. Mackintosh, St. Andrew's Temporary Cathedral, Beretania street, opposite the Hotel. English services on Sundays at 6½ and 11 A. M., and 2½ and 7½ P. M. Sunday School at the Clergy House at 10 A. M.

KAWAIAHAO CHURCH—Rev. H. H. Parker, Pastor, King street, above the Palace. Services in Hawaiian every Sunday at 11 A. M. Sabbath school at 10 A. M. Evening services at 7½ o'clock, alternating with Kaumakapili. District meetings in various chapels at 3.30 P. M. Prayer meeting every Wednesday at 7½ P. M.

KAUMAKAPILI CHURCH—Rev. M. Kuaea, Pastor, Beretania street, near Nuuanu. Services in Hawaiian every Sunday at 10½ A. M. Sabbath school at 9½ A. M. Evening services at 7½ o'clock, alternating with Kawaiahao. Prayer meeting every Wednesday at 7½ P. M.

CHINESE CHURCH—Mr. Sit Moon, acting pastor, on Fort street, above Beretania. Services in Chinese language every Sunday morning, at 11 A. M., and 7½ P. M. Sunday School at 9½ A. M. every Sabbath morning, and at 2½ P. M. Prayer meeting at 7½ P. M. every Wednesday evening. Singing School at 6½ P. M. every Friday evening.

ROMAN CATHOLIC CHURCH—Under the charge of Rt. Rev. Bishop Maigret, assisted by Rev. Father Hermann; Fort street, near Beretania. Services every Sunday at 10 A. M. and 2 P. M.

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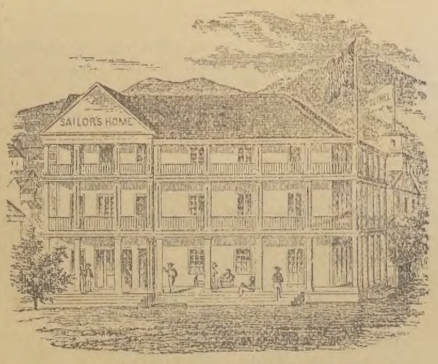

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Young Men's Christian Association of Honolulu.

Pure religion and undefiled before God, the Father, is this:
To visit the fatherless and widows in their affliction, and to keep one's self unspotted from the world.

THIS PAGE IS

Edited by a Committee of the Y. M. C. A.

Young Men Coming to Honolulu

Are Invited to the Meetings and Fellowship of the Young Men's Christian Association.

The Members of the Association will be glad to show kindness to STRANGERS, to introduce them to the fellowship of Christian Churches, to appropriate Christian work, and to Business Companions.

☞The Employment Committee of the Association would feel obliged if Planters, Merchants or others desiring employees would notify them of their needs, as there are frequently applications by worthy men for various positions, which it would be a mutual benefit to assist

The Y. M. C. A. meets the third Thursday of every month, at the Lyceum, for business and discussion. All interested in Y. M. C. A. work are cordially invited to attend.

Young men, and especially those recently arrived in the city, are affectionately urged to attend the Sunday evening prayer-meeting, in the vestry of Fort St. Church, at 6:45 P. M.

LIST OF OFFICERS AND STANDING COMMITTEES OF THE Y. M. C. A.

President, Henry Waterhouse; Vice President, Thos. G. Thrum; Secretary, E. Dempsie; Treasurer, C. T. Dillingham.

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Editor—Amasa Pratt, Editor of the 8th page of *The Friend* for this quarter.

Chinese Mission Committee—Rev. S. C. Damon, L. McCully, G. B. Bishop, Rev. C. M. Hyde.

Entertainment Committee—W. W. Hall, A. F. Judd, T. R. Walker, E. Dempsie.

Employment Committee—P. C. Jones, J. B. Atherton, B. F. Dillingham.

Committee to Visit the Hospital and Prison. E. C. Damon, S. B. Dole, Rev. A. O. Forbes, Rev. C. M. Hyde, G. C. Lees, H. M. Dow.

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Invitation Committee—W. R. Castle, W. O. Smith, J. G. Tucker, J. A. Cone.

Committee to Visit Shipping and Hotels—A. F. Cooke, John M. Oat, W. A Kinney, J. Shaw, O. B. Thatcher.

Committee on Temperance.—E. A. Aldridge, Dr. J. M. Whitney, D. A. Hamilton, C. T. Dillingham, J. D. Tucker.

Extract from an Essay on Temperance read at a meeting of the Cal. W. C. T. U.:

"Intemperance has become an evil of such vast magnitude, throughout the world, that all the friends of humanity should unite to overcome it. If one does not realize the necessity for action, after what he sees going on in the streets and saloons, let him consult reliable statistics of different countries, and learn the enormous amount of wine, beer, and distilled liquors manufactured and drank. If that is not sufficient let him visit the homes of drinking men. In most cases he will find neglect, poverty and suffering. In some, even, he will find the disheartened wife has learned to drown her sorrow in the inebriating cup. Let him observe the children of such families and think of their future! As this habit pervades all classes of society he will not always find poverty, but he *will* find anxiety and distress in every home, where any member of it is controlled by an appetite for strong drink."

Persons residing in Honolulu, may also, learn much of the evils of intemperance, by listening to those who have, during the past few months broken away from long formed habits. That there should be any willing and desirous to lead them back to their old associations and ways of living seems strange.

ITEMS.

The first annual meeting of the Young Men's Christian Association, San Francisco, under its new management, was held Jan. 5th. The total receipts during the year, were $6,672 64. Expenses $6,664.41. On the previous Thursday and Friday evenings the first annual reception was given to the young men representing the different trades of the city. Gov. Perkins and Mayor Blake were present. The Association has now 1,001 members.

During the month of December Messrs. Whittle and McGanahan of Chicago, and M. L. Hallenbeck concluded a series of meetings in Sacramento, with most encouraging results.

In 1844, the first Young Men's Christian Association was organized in London, England, by Mr. Geo. Williams. It is gratifying to notice that this same gentleman has recently purchased "The Carlton Hotel" at Margate, for a Young Men's Home.

THE regular meeting of the Association was held at the Lyceum, on Thursday evening, February, 16th 1882, President Waterhouse in the chair. After prayer by Rev. Mr. Forbes, the Association proceeded at once to the consideration of unfinished business. The Committee on Constitution was called upon to report, and the Secretary proceeded with Art. III, the Association having adopted the Preamble, with Art. I and II at its previous meeting. The evening was spent in discussing and adopting the remaining Articles. The Constitution was then adopted by a vote of 27 to 7. There not being time for the consideration of the By-Laws, the Association adjourned to meet on Thursday evening, March 2d, at 7.30 P. M. at which time it is hoped that all unfinished business will be completed. The Annual Meeting will be held in April. The life of the Association is in its members, and not in the Constitution. May we not expect that those who have been so earnest in the work we have had before us, for the past three months, will, during the coming year, by their regular attendance at the monthly meetings, and earnest endeavors for the salvation of young men in our community, make our organization a mighty power for good.

The Committee on building is now ready to act, the Charter having been granted by His Majesty in Privy Council on the 4th of Feb. 1882. They request that those who have subscribed to the fund, should pay in one-half of the amount without delay.

It has often been asked, why call them Young Men's Christian Associations, when they are often constituted of all classes, old and young, male and female. The Association does not derive its name from those who constitute its working force, but rather from the objects of its search. As a grain-cutter is not called a grain-cutter because it is made of grain, but because it is made to cut grain, so this organization is called the Young Men's Christian Association because it is formed to benefit and save young men, "the most important, the most tempted, the most neglected and neglectful, and the least cared for and guarded class of our population," This is so because of the positions they fill, the influences by which they are surrounded, and because of the neglect which they receive at the hands of the home, the Church and the State. The object is a most worthy one; for "save these, and your homes are saved, save these, and your commerce is sanctified, save these, and your churches are strong, active and intelligent; save these, and every work of mercy gains new power and extension; and the kingdoms of this world become the kingdoms of our Lord Christ." ROBERT WEIDENSALL.

The Newark (N. J.), Association sends out the following printed letter to the physicians of their city:

"In your professional work you will often find young men, who in their sickness, need sympathy and help, such as we can render. Will you not keep the enclosed postal cards within your reach, and when these cases present themselves, notify us, that we may reach them?"

The postal card enclosed, already addressed to the Association, has the following upon it:

"*Mr. Chairman*—At No. — ——street there is a young man sick, by the name of —— ——, would suggest to you No. ——

No. 1, make a friendly call.
No. 2, provide night watchers.
No. 3, provide nourishment.
No. 4, provide spiritual help.

—— —— Physician.

Mr. F. W. Damon, accompanied by Ah Ho Pui, the Colporteur of the Y. M. C. A., is now making the tour of Oahu, visiting the Chinese on the Rice and Sugar Plantations,